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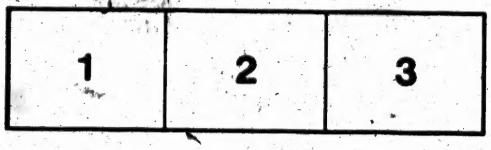
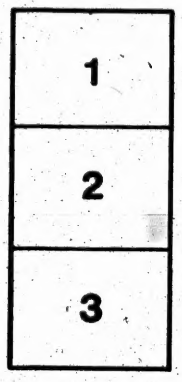
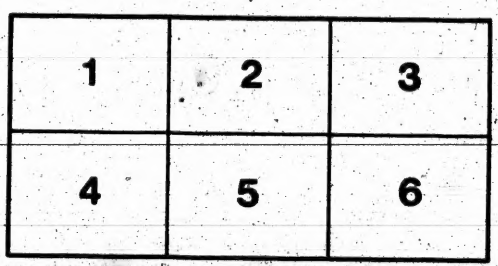






ADDRESS

OF THE

Lord Bishop of Quebec,

DELIVERED TO THE

TWENTY-SECOND SYNOD

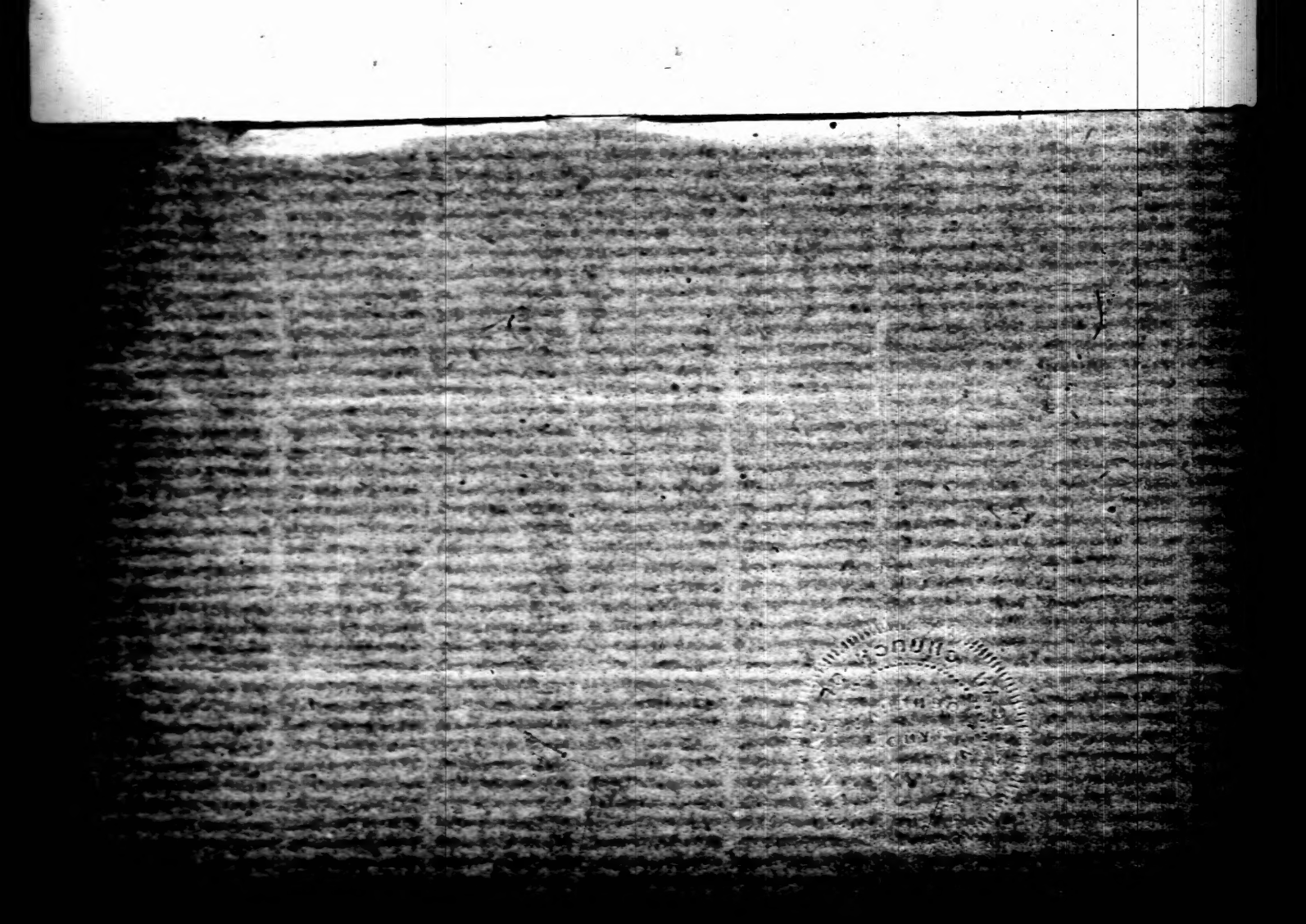
OF HIS DIOCESE,

ON

TUESDAY, MAY 4th, 1897.

QUEBEC:
PRINTED AT THE "MORNING CHRONICLE" OFFICE.

1897.



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THE LORD BISHOP'S ADDRESS.

My Reverend Brethren, and Brethren of the Laity:—

What a year this is! How full of happy Commemorations! How loud the call to thankfulness and praise! For, as you all know, we are this year about to celebrate the Diamond Jubilee of our Sovereign Lady Queen Victoria; we are, moreover, about to observe the thirteen hundredth Anniversary of the advent of Augustine of Canterbury to be the first Bishop of the Anglo-Saxon Church; and we are also about to commemorate the planting of the Cross of our dear Lord and Saviour Jesus Christ on this great Continent, by the landing of the brave Navigator, John Cabot, who, in the name of our King Henry VII, discovered Nova Scotia and Cape Breton just four hundred years ago.

Yes! for sixty long years our good Queen has wrought earnestly and devised steadily for the common weal, and the results of her long life and labours are really, beyond all expression, marvellous. It is true that three English Sovereigns were permitted in their day and generation to reign for more than fifty years, but how different was the result in every case. Henry III, *e.g.*, reigned fifty-seven years, but his Jubilee found him old and feeble, his Kingdom torn by dissensions, his Government wrested from him, and he, himself, hated and despised; Edward III entered upon his Jubilee-year with a broken heart, mourning the premature death of the son, whom he so dearly loved, with all his triumphs undone, all his victories fruitless, and all his possessions gone; and the fiftieth year of George the Third's reign, which had been full of troubles all along, was embittered by the loss of his favourite daughter, leading the poor King, blind and broken-hearted, into a state of sad and incurable insanity. But these *last* sixty years, these years of the reign of our Lady the Queen, who, in her day, has so bravely borne her personal sorrows, have been peculiarly fraught with prosperity and blessing, and there can be no doubt that, under God, this happy state of things is to be attributed, to a very large degree, to Her Majesty's grand personal example, and to her many great and noble qualities.

For, as to the blessings which, as a people, we are enjoying to-day, just look at the progress of Religion and, indeed, of our dear Church. Yes! compare the cold, bare state of things which existed sixty years ago, with the life and warmth of our Anglican Services in almost every part of the world at the present day; think, too, of the wonderful advantages which have arisen for our young people; think of the advance of Education, and

of the ease with which books may be procured by all, even the poorest. And although we have had our wars, yet, while France and other countries have suffered terribly, our Island Home and, indeed, our British Dominions generally, have enjoyed all the inestimable blessings of perfect peace. And, consider again, my dear brethren, the strides that have been made in the way of improving the social condition of our people; see how the slaves of overwork have been set free; look at the Acts of Parliament that have been passed, dealing with Factories, with the employment of children, with the establishing of Public Holidays and Public Libraries, and with the encouragement of Emigration. Consider, too, what a growth there has been of public opinion with regard to the evil of drunkenness, which at one time threatened to maim and ruin England's national life. Think once more of the wonderful advance that has taken place in scientific, hygienic and sanitary matters; think of the revolution that we have witnessed in the means of locomotion and of the general improvement that has taken place in the housing and social comfort of our people everywhere, and I am sure you will see that we have the greatest possible cause for thankfulness and praise. And since it would be easy to show that no one has done so much to promote all this blessedness and growth as the Royal Lady, whom we proudly hail as our Empress Queen, I am sure that we, as loyal subjects, shall delight to know that Her Majesty is still able to discharge, to a great extent, her most onerous and important duties, and at the same time we shall glory in the happy fact that the whole of her vast Empire is about to unite in "praising the Great God for His Goodness and for the wonders that He doeth among the children of men."

No doubt, my brethren, this Diamond Jubilee will be loyally and joyfully observed here in the Diocese of Quebec as well as everywhere else in Her Majesty's Dominions, and I earnestly trust that some specific suggestion will be made and laid for consideration before this Synod.

And, if thus we have great cause, as a people, for true and heartfelt thankfulness to Almighty God, we have also, this year, special reason for reverential adoration and for a special burst of praise, owing to our position as members of a true and rightly derived Branch of the Holy Catholic Church. For, the Bishops of the Anglican Communion from all lands were earnestly invited by that noble-hearted Christian man, Dr. Benson, the late deeply lamented Archbishop of Canterbury, to meet this Summer instead of next Summer (which would have been the regular time) in conference at Lambeth, just because this year it is exactly thirteen hundred years since Augustine landed in Kent and was presently consecrated to be the first

Bishop of the Anglo-Saxon Church, the first of the long and uninterrupted line of the Bishops and Archbishops of Canterbury. And, although Dr. Benson, the 92nd Archbishop, has been taken to his Rest, his great successor, Archbishop Temple, the 93rd of this glorious Line, has renewed the invitation, and has entered fully into the spirit of this great Commemoration.

It is not, my brethren, that we are to celebrate the thirteen hundredth anniversary of the *introduction* of Christianity into England. For we can never forget that there was a British Church which had existed for two or three hundred years at least before the arrival of Augustine, a British Church whose Bishops are recorded to have attended several early Councils of the Church of Christ, a British Church with its Martyrs and its early remains. But at the same time we know very well that at the period when Augustine landed in Kent, while the Queen Bertha was a Christian woman, ministered to by the French Bishop Luidhard in the little restored British Church of St. Martin's, at Canterbury, Her Royal Consort Ethelbert, King of Kent, and his subjects, and, indeed, the Saxon Races throughout the Angle-Land were living in Heathen darkness, having driven the British Church with the Light of the Gospel of Jesus Christ into Wales, Cornwall and Cumberland, and into what is still called Brittany in the North of France, [illegible]ce, by the work of Patrick, Ninian, and Columba and others, that glorious Light was dawning fast on old Ireland, and upon the Lowlands and Highlands of Scotland besides. Thus, we have to thank God that he was pleased, in 597, to send his servant Augustine, by the command of Gregory the Great, Bishop of Rome, to evangelize our heathen Saxon forefathers. And we also have to thank God that we were thus, as a country and as a people, brought into touch with the Western Church to the moderating of cruel Rulers in evil days, and to the bringing of the Faith and Worship of the Church with the attendant restraints of true Religion and beneficial Arts of Civilization to our ancient shores. All this was for our good in many ways; and thus the English Branch of the Holy Catholic Church was founded, and, with the assistance of the British or Celtic Church under Aidan and other great British Saints, soon our whole Land received the precious Message of the Cross.

But, because a Missionary of the Western Church, whose headquarters were and are in Rome, came to our shores and became the first Bishop of the Anglo-Saxon Church, this no more gives to the Bishop of Rome any position of government over the English Church than the Archbishop of Canterbury could expect to hold over the English Church here in Canada, or in the United States, or in any other part of the world, on the ground that the first Missionaries of our Church came from England

and the first Bishops were consecrated by the Archbishop of Canterbury and other English Bishops. No, my brethren, for, the truth is, that "Ecclesia Anglicana," the English or Anglican Church was from the beginning, and is still, although consisting of several National Churches, the definite Branch of the Holy Catholic Church for the English-speaking people, needing no Pope, either at Rome or Canterbury, but seeing as her supreme Head our dear Lord and Saviour Jesus Christ, her King in Heaven.

We have then plainly a very thankful commemoration to make in this respect, and it is for this purpose chiefly that, at request of the Archbishop of Canterbury, I am now soon proceeding to England.

As to the landing of John Cabot in 1497, and the assumption of the New Land for King Henry VII of England, while it is a testimony to English enterprise, it has also a certain importance of another kind. It is true that I myself believe that Monseigneur Briand, the Roman Catholic Archbishop of Quebec, towards the close of the last century, expressed the true Catholic sentiment when he kissed the first Anglican Bishop Mountain on both cheeks, on his arrival in Quebec in 1793, and said: "It is high time, Monseigneur, that you came out to look after your people"; for he thus tacitly acknowledged, that while the French Church was for the French, the English Church was for the English, and that, consequently, in a country inhabited by two distinct nationalities, two different Branches of the Catholic Church would naturally exist side by side, and there would be two hierarchies in the same land. But should any one think otherwise and say that two different Branches of the Catholic Church cannot properly exist side by side in the same territory, and that the second is an intruder, committing an act of schism, we are then able to point out that, after all, by virtue of the Visit of John Cabot, *England's* Church was the *first* to plead on this Continent our dear Lord's inestimable Sacrifice, and the first to bring to the Aborigines, *i.e.*, to the Red Indians, "the Good Tidings of Great Joy"; for it is worth remembering that Christopher Columbus did not touch the Mainland of South America and claim the soil for the Church and Crown of Spain until the following year. I know it may be said that the visit of John Cabot to Nova Scotia took place before the Reformation, and that England was in the time of Henry VII a Roman Catholic country; but to this I should reply: it is true that the Bishops of Rome had, during the middle ages, in one way and another, obtained great power over the English Church, but it *was* the English Church all the while, so much so that the pre-Reformation Bishops always took the oath of supremacy to the King, and it continued to be the English Church, when her

Bishops, in convocation, at length begged of the King and Parliament that it might be declared that, by God's grace, she had returned to the condition of things existing in earlier days before the Bishops of Rome imagined that they had a right to universal rule, and before they attempted consequently to lead the Branches of the Catholic Church in different Lands to give up their own Rights and to accept this uncatholic yoke.

It will not, however, be by discussing differences that Christian people at the present day will be drawn more closely together. I am very glad therefore to know that among the leading subjects for discussion at the coming Pan Anglican Conference are (1) the relation of all the parts of the Anglican Church to the See of Canterbury, and (2) the Reunion of Christendom and the best methods of working towards it. And this will also be the subject of the Sermon which I am to preach (D.V.) before my own University, the University of Cambridge, England, on Sunday, the 29th instant.

And now, brethren, with this lengthy general preface, let us turn to the affairs of our own Diocese, to consider which we are more particularly assembled here to-day.

And, first of all, allow me to inform you that my Diary for the last two years, from which I have excluded a great number of official Acts concerning the execution of Deeds, etc., relating to the purchase and sale of property for the Church Society and other matters, yet consists of no less than five hundred and seventy-nine official Acts. From this Diary it appears that, besides ministering in the Cathedral and other Churches, and besides endeavoring to build up our people more particularly in the History of their Church, I have been permitted to hold 151 Confirmations at the following places:—The Cathedral of the Holy Trinity (3), St. Matthew's, Quebec (5), St. Paul's, Quebec (2), St. Peter's, Quebec (2), Trinity, Quebec, Actonvale, Bishop's College, Bourg Louis, St. Paul's, Bury (2), St. Thomas', Bury, Cape Cove (2), Percé, Coaticooke (2), North Coaticooke, Compton, Cookshire, Eaton Corner, Danville (2), Kingsey (2), Troutbrook, Dixville (2), Perryboro' (2), Stanhope (2), Drummondville (2), Kirkdale (2), South Durham, East Angus, Ascot Corner, Fitch Bay, Georgeville (2), East Frampton, West Frampton, Gaspé Basin (2), Gaspé South (2), Hatley, Inverness, Campbell's Corner, Kinnear's Mills, Upper Ireland, Lower Ireland, Black Lake, Isle of Orleans, Sydenham Place, Denison's Mills, Spooner Pond, Mutton Bay, Harrington, Natashquan, Blanc Sablon, Caseo Bay, Long Point of Mingan, Old Post, Thunder River, Wolf Bay, Leeds (2), Beattie's Settlement (2), St. Sylvester, Lennoxville, Levis (2), New Liverpool (2), Grindstone Island, Grosse Isle, Amherst Island, Magog (4), Cherry River, McConnell, Point St. Peter, Malbaie (2), Bara-

chois (2), Corner of the Beach, Marbleton, Dudswell Centre, Melbourne, Melbourne Ridge, Lake Beauport, New Carlisle (2), Paspebiac, Hope Town, Island Brook, Peninsula (2), Little Gaspé (2), Portneuf, Halesboro', Richmond (2), Rivière du Loup (2), Rimouski, Sandy Beach (2), Scotstown, Canterbury, Lingwick (2), Agnes, St. George, Cumberland Mills, Cranbourne, Sherbrooke (3), East Sherbrooke, Shigawake (2), Port Daniel (2), Beebe Plain, Valcartier, Waterville (2), Eustis (2), North Hatley, Way's Mills (2), Windsor Mills (2), Brompton and Lake Edward.

At these Confirmations I have confirmed during nearly two years, 1,094 Candidates—504 male and 590 female, and of these 279 were upwards of twenty-one years of age.

The numbers confirmed for the several whole years since I became Bishop, reckoning from Easter to Easter, have been 1,068, 524, 679 and 396.

At first, owing to the fact that the See had been for some time vacant, the numbers would naturally be larger than afterwards; but even allowing for all this, I am afraid whether in quite all our Parishes the seeking of Candidates for Confirmation, with all the inestimable benefits of the Holy Communion afterwards, is being as closely attended to as we could desire; and I am beginning to come to the conclusion that I ought to try, as far as I am able to do so, to arrange for a Visitation of every Parish in the Diocese every year, whether there is a Confirmation or not.

Since our last Synod, I find that I have ordained the following to be Deacons:—

The Rev. C. E. Bishop, of Bishop's College, Lennoxville, B.A.
The Rev. H. S. Harte, Literate.
The Rev. A. H. Moore, of Bishop's College, Lennoxville, B.A.
The Rev. J. Almond, of Bishop's College, Lennoxville, B.A.
The Rev. W. Barton, of Bishop's College, Lennoxville, B.A.
The Rev. J. S. B. Dickson, of Bishop's College, Lennoxville, B.A.

I have also ordained the following to be Priests:—

The Rev. E. A. Dunn, of Pembroke College, Cambridge, M.A.
The Rev. J. N. Hunter, of Trinity College, Toronto, B.A.
The Rev. W. J. Curran, of the Diocesan Theological College, Montreal.
The Rev. H. S. Harte, Literate.
The Rev. A. H. Moore, of Bishop's College, Lennoxville, B.A.
The Rev. C. E. Bishop, of Bishop's College, Lennoxville, B.A.
The Rev. J. Prout, of the Diocesan Theological College, Montreal.

During the same period I have received the following Clergy from other Dioceses:—

From England, the Rev. E. Jackson, of the University of Durham, B.A.

From the Diocese of Western New York, the Rev. A. E. Whatham, of the Theological College of St. Aidan's, Birkenhead, England.

From the Diocese of Montreal, the Rev. J. Prout, of the Diocesan Theological College, Montreal.

From the Diocese of Fond du Lac, the Rev. J. B. Gauthier.

From the Diocese of Toronto, the Rev. E. J. Etherington, of Wycliffe College, Toronto, B.A.

From the Diocese of Nevada, Utah and Western Colorado, the Rev. A. Andrén, of the University of Lund, Sweden, B.A.

From the Diocese of New York, the Rev. G. W. Dumbell, of Trinity College, Hartford, D.D.

From the Diocese of Ottawa, the Rev. T. H. Lloyd, of Bishop's College, Lennoxville, M.A.

The following Clergy have left the Diocese:—

The Rev. E. Weary, of St. John's College, Newfoundland, transferred to the Diocese of Ohio.

The Rev. Prof. Watkins, of Jesus College, Cambridge, M.A., transferred to the Diocese of Huron.

The Rev. E. Jackson, of the University of Durham, England, B.A.

The Rev. L.V. Larivière, of McGill University, Montreal, B.A.

The Rev. W. T. Noble, of the University of Durham, England, B.A.

The Rev. F. B. Norrie, transferred to the Diocese of Toronto.

The Rev. T. Rudd, of the University of Durham, England, B.A.

The Rev. Canon Thorneloe, of Bishop's College, Lennoxville, D.D., D.C.L., to be Bishop of Algoma.

The Rev. J. N. Hunter, of Trinity College, Toronto, B.A., transferred to the Diocese of Ottawa.

And we have lost by death:—

The Rev. Peter Roe.

Thus, whereas the whole number of our Clergy two years ago was sixty-nine, the whole number at the present moment is seventy-two, or, including the Bishop, seventy-three.

As regards changes and appointments, our Diocesan record shows that,—

The Rev. H. S. Harte, on Ordination, became Missionary at Beebe Plain. (New work.)

The Rev. C. E. Bishop, on Ordination, became Assistant Missionary on the Labrador. (New work.)

The Rev. A. H. Moore, B.A., on Ordination, became Missionary at Newport.

The Rev. E. Jackson, B.A., became Missionary at Marbleton.

The Rev. R. A. Parrock, M.A., having been appointed Professor of Classics in the University of Bishop's College, Lennoxville, became (by license of the Bishop) one of the officiating Clergy of the College.

The Rev. A. E. Whatham became Missionary at Way's Mills.

The Rev. E. A Dunn, M.A., became Rector of St. Paul's, Quebec.

The Rev. J. Prout became Assistant Missionary in the Magdalen Islands. (New work.)

The Rev. E. K. Wilson, B.A., left Hereford and went to Marbleton.

The Rev. E. A. Dunn, M.A., became Missionary at Lake St. John, in addition to his other Cure.

The Rev. E. J. Etherington, B.A., became Rector of Trinity Church, Quebec.

The Rev. J. B. Gauthier became Missionary at St. Ursule. (New work.)

The Rev. C. E. Bishop, B.A., became Missionary in charge on the Labrador.

The Rev. J. Prout became Missionary in charge in the Magdalen Islands.

The Rev. J. Almond, B.A., on Ordination, became Assistant Missionary on the Labrador.

The Rev. W. Barton, B.A., on Ordination, became Assistant in the Mission of Ireland. (New work.)

The Rev. J. S. B. Dickson, B.A., on Ordination, became Assistant Missionary in the Magdalen Islands.

The Rev. J. N. Hunter, B.A., left the Magdalen Islands and went to Agnes, Lake Megantic. (New work.)

The Rev. F. G. Scott, M.A., left Drummondville and went to be Assistant at St. Matthew's, Quebec.

The Rev. I. N. Kerr, B.A., left Labrador and went to Shigawake.

The Rev. A. Andrën, B.A., became Assistant in the Mission of Waterville. (New work.)

The Rev. R. J. Fothergill left Shigawake and went to be Rector of Drummondville.

The Rev. H. S. Harte left Beebe Plain and went to St. George, Beauce.

The Rev. G. W. Dumbell, D.D., became Rector of Sherbrooke.

The Rev. T. H. Lloyd, M.A., became Assistant at the Cathedral.

And I have also to record that after nearly forty years of faithful service the Rev. H. J. Petry, M.A., has been allowed his pension.

And, now, I need hardly tell you that, in all this work, many of our Clergy have been greatly assisted by a goodly body of

Lay Readers, who numbered, two years ago, thirty-one. During these two years we have lost six of these by the fact that they were admitted to Holy Orders, and we have also lost seven more by removal or withdrawal from the work. But during the same period I have admitted seventeen new Readers, of whom thirteen are members of the Brotherhood of Readers at Bishop's College, Lennoxville. Hence our whole Staff at the present moment numbers thirty-five, giving an increase of four.

And with all the faithful work which is being performed by the Clergy, assisted by our Lay Readers, I need not remind you that there has been magnificent voluntary work carried on continually by the Laity generally. In Quebec, our faithful Laymen have never slackened their efforts to promote our various good works, and those devoted Ladies, the "Church Helpers," have, during the same time, done wonders. And throughout the Diocese there have been everywhere the faithful few, compassing all together an immense amount of good; and to this goodly band we must add now the "Church Society Helpers," *i.e.*, those Ladies who, by collecting systematically in our Country Parishes, have added so much to the prosperity of our Church Society Funds. And, meantime, as regards the Domestic and Foreign Missionary Cause, it is needless to say that the interest and efforts of the various Branches of the Woman's Auxiliary have never flagged, while in connection with St. Matthew's Church, Quebec, we have to welcome the inauguration of the Victoria Club for Men. I wish, however, we could meet with greater success in forming and maintaining the operations of Chapters of the Brotherhood of St. Andrew; I am sure that there ought to be in most places a little knot of earnest young men, foremost in Christian Example, and eager to carry out all kinds of loving and yet aggressive Missionary work.

One important step, however, we have been permitted to take during the last two years, and it is this: that the great majority of the Clergy have accepted my suggestion, to the effect that the first Sunday in October should be our Lay Helpers' Sunday, and that on that day, as far as possible, our Lay Helpers should unite in the Holy Communion with the particular object of seeking God's blessing upon our Common work, and that, on the same day, Addresses should be given, exhibiting the grandeur of all work done for Christ and the special blessing which is bestowed on those who rightly undertake it, and also showing that we are not a mere remnant, but a mighty Army, all fighting in our several Parishes for the one great Cause. I hope that, gradually, by this Federation of all who assist in every department of our work, and by meetings for Lay Helpers held from time to time at certain centres, and by

publishing the names of all our helpers together annually in the *Diocesan Gazette*, that a new enthusiasm will arise in the Service of our Lord, and that thus, by the presence and power of the Holy Ghost, our poor efforts may be blessed even more largely than heretofore.

I am very glad to think that we have divided the great Rural Deanery of St. Francis, and have formed out of it four new Rural Deaneries, comprising the Parishes around Sherbrooke, Richmond, Coaticooke and Cookshire. While I am deeply sensible how much we all owe to the Reverend Canon Foster, who, for so many years, has shouldered the responsibility of the whole District, I yet feel sure that this distribution of the very important work allotted by our Canons to Rural Deans must be productive of much good. You will be asked to agree to a slight alteration in Canon XII, so as to make it square with the new state of things.

Since we last met, the Clergy and Wardens have most kindly made the Returns required from our Parishes upon New Forms, which combine all the information desired by Synod with all that is necessary for the guidance of the Bishop. But in order that these Returns may be of real service to us, I would most earnestly plead, that when they are received, they should be worked at and filled up and returned at the earliest possible moment, as they have been for the most part this Easter, and I would ask just a few of our Clergy to remember, that their neglect to do this involves an amount of labour to us here in Quebec, which we might well be spared. With the Tabular Epitome of these Returns, which the Bishop has to lay before Synod, there should also be a Report from each Rural Dean of the proceedings of his Chapter and Deanery Board, each of which is required by Canon II to meet once at least every year. No doubt, in order that these Reports may be really helpful, it will be convenient to supply the Rural Deans with special Forms, so that the Reports sent in may be easily compared and collated. There is one thing moreover that has been made evident by the new Forms, requiring our special attention, and it is this, viz., that in some places dilapidations are permitted to accumulate, and that consequently buildings become unsound and uninhabitable, causing great trouble and inconvenience to new Incumbents and great expense to the Diocese. I trust that we may be able, in some way, to provide, for cases of this kind, some practical remedy.

Since our last Synod, the Protestant Committee of the Council of Public Instruction has issued, as you know, a new Schedule of Subjects for Religious Instruction. If our Clergy would but *all* make a careful study of this Schedule, and would try to see that it is carefully taught in all our Protestant Schools, report-

ing all cases to the contrary to Mr. Parmelee, the Superintendent of Education in Quebec, and if they would frame their own religious instruction in their Sunday Schools, so that it shall supplement for our Church of England children, what we are permitted to do in the Public Schools of the Province, I feel sure that our young people would indeed receive a very good and real knowledge of the Great things of God. And, in connection with this subject, I should like to draw your attention to the fact, that our *Diocesan Gazette*, which was so well founded by the Rev. Professor Parrock, and which has since been very ably carried on by its present Editor, contains now every month some Questionings or Catechisings, which will serve very well for home instruction, or which may be utilized by Clergy and Teachers in cases where the Children can be induced all to take the Gazette, so as to be able to learn their Lessons, before they come to Sunday School.

I need not say, that I rejoice to observe the phenomenal growth of Bishop's College, Lennoxville, and the sound revival also of Bishop's College School, and it is no small thing to be able to say, that the Jubilee Fund already amounts in Donations, either promised or paid, to the grand sum of $47,000, and that, when we have raised $4,000 more, the Fund will be complete.

Indeed the good work done by Bishop's College is not limited to its own University labours, for nothing can well be more helpful or more delightful than the Visitations of the Clergy, which I am, by the kindness of the Principal and Professors, permitted to hold every two years in the College Buildings. At the Visitation last Fall, nearly all our Clergy were present; and, besides delivering my Charge on the best means of reaching and training the young, we gave a day to the consideration of the best methods of preparing Candidates for Confirmation, and the best plans for retaining and edifying our young Church Members, after they have been confirmed. And I am sure we shall none of us easily forget, how much assistance we received from the instruction and devotions of the Quiet Day, conducted by our dear friend, the Right Reverend Dr. Hall, the Bishop of Vermont.

It is a grand thing also to be able to record, that since our last Meeting of Synod, our good and capable friend, the Lord Bishop of Algoma, while he was with us, managed to secure assistance enough to clear off the heavy debt of $3,600 which had for years been a source of embarrassment to Compton Ladies' College. You will be glad, I am sure, to hear that for the last few months the Rev. Albert Stevens, the Rector of Hatley, has taken the Bishop of Algoma's place on the Board of Management at Compton, and you will, many of you, agree that his able Arti-

cles on Compton College, in the April and May issues of the *Diocesan Gazette*, show already that his services are likely to be very valuable. It is a real pleasure to be able to certify, moreover, that the School has an efficient staff and is doing very excellent work, besides maintaining in every way a high tone, of which we may well be proud. If, in fact, Compton College were but better known, and if people could but be led to understand and appreciate the advantages which are to be had on comparatively moderate terms, I am confident that the number of pupils would be doubled at once. Indeed we *must* have a few more pupils, in order that we may be able to pay our way. For every reason, therefore, I would ask you to do all you can to recommend and so to help the School in its really excellent work.

And there is also another Institution that has given to us some of the best of our Clergy, which ought to be mentioned this year. For this is the Jubilee Year of the restoration of the great Missionary College of St. Augustine's, Canterbury. Founded originally by Augustine, the first Bishop—not of the British, but of the English Church—this College became gradually, in the course of the middle ages, a great and powerful Missionary Centre. But in the reign of Henry VIII, it shared the fate of the Religious Houses generally, went into Lay hands and came down to the basest uses, until it was repurchased for the Church some fifty years ago by that noble, sturdy Churchman, Mr. Beresford Hope, M.P. for the University of Cambridge; and now, having been most carefully restored, chiefly by the efforts of Mr. Edward Coleridge, a Master at Eton, it is again once more a Missionary College, and under the leadership of its able Warden, the Rev. Canon Maclear, D.D., is potent in its influence for good, constantly sending forth brave hearted Soldiers of the Cross to the very ends of the earth. I am glad, therefore, to know that those of our Clergy, who would naturally be most interested, have united in sending a generous contribution to the Jubilee Fund.

And, now, turning to those of my Episcopal Acts which relate to new Churches, Burial Grounds and Parsonages, I have to report that during the last two years I have consecrated the following Churches:—

St. Peter's, Newport Point, Gaspé, July 16th, 1895.
St. Paul's, Barachois, Malbaie, July 20th, 1895.
St. Peter's, Lingwick, December 13th, 1895.
St. Clement's, Mutton Bay, Labrador, July 23rd, 1896.
St. Philip's, L'Anse aux Gascons, Gaspé, August 12th, 1896.
Christ Church, Canterbury, December 11th, 1896.

I have moreover dedicated the following Churches:—

St. Andrew's, Eaton Corner, October 3rd, 1895.
Christ Church, Eustis, November 5th, 1896.

St. Augustine's, Danville, December 6th, 1896.
St. George's, Lennoxville, December 10th, 1896.
St. Peter's, Cookshire, December 27th, 1896.
St. Thomas', Bury, April 21st, 1897.

I have also consecrated the following Burial Grounds:—

Newport Point, Gaspé, July 16th, 1895.
Barachois, Malbaie, July 20th, 1895.
Long Point of Mingan, Labrador, July 14th, 1896.
Perryboro', October 15th.

And also a "Lot" in Mount Hermon Cemetery, Quebec, June 4th, 1896, and

A "Lot" in the Burial Ground at Danville, December 7th, 1896.

I have also dedicated:

The Font in St. John's Church, Melbourne, June 21st, 1895.

A Window in St. Peter's Church, Black Lake, October 20th, 1896.

The East Window in Church of the Advent, East Sherbrooke, December 28th, 1896.

Now this shews that during the last two years, ten new Churches have been built, and that two others, i. e., those at Lennoxville and Cookshire, have been greatly enlarged and beautified, while of course much good work in the way of restoration, etc., has been done during the same period as at Waterville, Drummondville, Kingsey and many other places. To this we must add that during the same period, to the necessary comfort of the Clergy concerned and to the great good of their Parishes, we have completed five Parsonages, viz., at East Angus, Gaspé Basin, Melbourne, Peninsula and Sawyerville. This leads me to draw the attention of the Clergy to Canon XVI, which has been generally, but not in every case observed. This Canon provides that, before the building of any Church is entered upon, besides obtaining the consent of the Bishop in writing, and his approval of the site, the plans, with estimated cost, shall in every case be submitted, and afterwards a full statement of receipts and expenditure, duly audited, shall be sent in to be preserved in the Diocesan Registry. I should like to see the whole of this Canon made to apply to Parsonages, and also to all additions to Churches, such as painted windows, etc. This would sometimes save us from grave mistakes.

And in all cases, in which it is desired to sell any of our Church property, I desire to draw special attention to Canon XXII, which requires, (1) that the consent of the Congregation concerned shall be obtained at a meeting called for the purpose; (2) that, when this consent has been obtained, nothing shall be done without the written approval and sanction of the Bishop.

And, in order that we may take better care for all our Church property, I have begged our Honorary Registrar, E. G. Meredith, Esq., to prepare a special Form of Return, and I would now bespeak the hearty cooperation of the Clergy, so that we may obtain as complete a record as possible of the Deeds relating to all that belongs to us.

And here, at this point, I must not forget to add, with regard to our new Buildings, that we owe a very large debt of gratitude to the great English Missionary Society, the S. P. C. K., which, in almost every case, has voted towards our efforts a special grant. I am very glad to be able to report, therefore, that many of our Clergy have recently united in making a Thank offering to the Society amounting to $170.02. I trust that many of our other Parishes will follow this good example whenever they are able to do so, sending their offerings to the Rev. A. J. Balfour, who will gladly forward them to the proper quarter.

The same Society, the S. P. C. K., besides sending us $900 per annum for Exhibitions for Divinity Students at Bishop's College, Lennoxville, and other favors in the way of grants of books, etc., takes a very large and practical interest in the care of Emigrants, and, consequently, now that we have a request from the Synod of the Diocese of Montreal, asking us to appoint a small Committee to cooperate with the Corporation of the Andrew's Home at Montreal in connection with the reception, care and settlement of Immigrants coming to Canada, I trust we may be able to lead the S. P. C. K. to cooperate with us and to offer to that Home special help.

I hope, too, that in response to a letter which I wrote recently to several newspapers in England, with reference to our Eastern Townships, we shall soon have a certain number of young Englishmen boarding with some of the best of our farmers, or serving as Pupils at the Provincial Government's Model Farm at Compton, and learning the principles and practice of Canadian farming, with a view to presently taking amongst us farms of their own.

And now I have further to record, that since our last Synod, we have formed conventionally, the following additional Missions or Parishes:—

Beebe Plain,
S. Ursule,
and Agnes, Lake Megantic.

The first and last of these Missions are at the present moment vacant, as well as the Mission of Hereford, but they will all be filled again, I trust, after our next Ordination.

We have moreover commissioned the Rector of Campbel' on, N.B., to attend to the Spiritual needs of our people living on the Quebec side of the River Metapedia.

We have also, during the last two years, sent Clergy to work as Assistants in the following Missions —

Labrador.

Magdalen Islands.

Ireland.

Waterville; where the Assistant's work is more particularly for the benefit of the Swedish settlers; but I fear it is hardly likely to be permanent.

As an experiment, we have given Adderly, which belonged to Ireland, to Inverness in exchange for Kinnear's Mills, which we have given to Ireland, while we have also taken from Leeds and added to Ireland (in consideration of there being now two Clergy there) Broughton, and also the duty of taking fortnightly Services at Beattie's Settlement.

As to the general progress of our work, much I think may be gathered from the following table for the years ending :—

	Xmas 1893	Xmas 1894	Easter 1895	Easter 1896	Easter 1897
Total souls	18,850	21,386	21,426	20,265	20,439
Baptisms	737	775	818	749	789
Confirmed	1,100	485	602	608	386
Communicants	6,750	7,327	7,666	7,099	7,257
Marriages	147	169	187	184	176
Burials	424	453	481	434	453
Sunday Scholars	3,131	3,374	3,285	3,398	3,405
Parish Helpers	1,435	1,447	1,542	1,650	1,997
Money raised by Parishes for themselves	$58,988	$60,587	$59,505	$64,080*	$107,689
Money raised by Parishes for Diocese	$33,153	$14,521	$7,931	$10,910	$8,881
Money raised by Parishes for outside the Diocese	$4,760	$5,634	$4,298	$4,210	$6,296
Totals raised	$96,909	$80,742	$71,734	$79,200	$122,866

* Of this sum, $1,794 form part of the Bishop's College, Lennoxville, Jubilee Fund.

‖ Of this sum, $36,071 form part of the Bishop's College, Lennoxville, Jubilee Fund.

With regard to these figures, the apparent diminution in our Church of England population is caused by the fact that for 1896, we have deducted the population of all the summer resorts and also by the fact that the Clergy are continually taking a stricter view as to those who belong to them. But the Returns of Baptisms, Confirmations, Communicants, Marriages and Burials are quite reliable, and show that we are in every way holding our own. I trust that in every case, before Clergymen

present Candidates to be confirmed, they ascertain very carefully, that they have really been baptized, for this is a matter of the highest importance, and we really must not assume anything.

The numbers of Sunday Scholars and Parish Helpers suggest growth, while the figures telling of money raised for our various purposes are really most encouraging. The money raised by Parishes for themselves shews steady growth in the direction of self-support, and it would be the same with the money raised for Diocesan objects, if it were not for the fact, that the amounts for the years ending Christmas 1893 and 1894 are both much increased by special receipts for the Bishop Williams Memorial Fund. I must say, that I should like to see the amounts raised for objects outside the Diocese rather larger, and I have no doubt they will be larger in time to come. Certainly, it is always those who make the most generous and self-denying efforts beyond their own borders, that also succeed best by God's blessing in all that they undertake for themselves.

Of course, it must be borne in mind that in addition to these figures, which are obtained from the Returns of the Clergy and Wardens, we have the interest on all our Endowments and other invested funds, and also about $2,000 per annum passing through the hands of the Bishop and not coming in any way into our public accounts. And it should also be remembered that in the accounts for the years ending Easter 1896 and 1897, in order to show only money actually raised within the year, the interest on Local Endowments, which had been hitherto inserted to the extent of about $2,500 a year, has been carefully excluded. Since there is nevertheless a considerable increase in our receipts, this shows that, financially, we are holding our own; and the other particulars, if we study them, are, thank God, full of signs of growth.

At the same time every Parish and Mission is in honour bound to do its utmost towards the support of its Minister; and both Clergy and Wardens should scorn to receive any more from our central funds than is absolutely necessary. For we must all bear in mind (1) that, owing to our giving up the S. P. G. Grants, and, still more, in consequence of the continual lowering of the rate of interest upon our invested funds, our income derived from investments is very difficult to maintain, even although we have added greatly to those investments, and it will be much more difficult later on; and (2) we must remember that presently, when our numbers in many places are likely to be fewer than they are to-day, our people will be more helpless than they are at present, and they will consequently require in the future more assistance than they do to-day; and (3) we must not forget that we have still need to expand our Missionary work in the Diocese in one or two directions before

it can be said that we reach out to and cover *all* our smaller communities, as we ought to do; and (4) we must all allow that it is absolutely necessary that we should continue to do what, I am most thankful to be able to record, we have begun to do, *i.e.*, gradually to raise the Stipends of our Clergy, many of whom, being without any private means, are living a life of brave, uncomplaining poverty, which calls loudly for the self-denying generosity of those to whom they minister, and, indeed, of all who care for the Holy things of God.

I should be very glad also if those who are blessed with this world's wealth would assist me in raising a Fund from which we could make Grants towards the expense of holding Parochial Missions. I feel sure there are in this Diocese, as elsewhere, many places in which, by God's blessing, there would be a great revival and growth of true religion, if they could have the inestimable benefit of a well conducted Mission. But such Missions necessitate a special expenditure in the way of literature, travelling expenses, and sometimes an honorarium to the Missioner. If, therefore, we had a "Parochial Missions' Fund," our Clergy could once in about seven years make application, and we could, on examining and approving their proposal, make grants which, together with the Thank-offerings made at the close of the Mission, would be sufficient to meet every expense, and thus we could have in full operation a plan which experience shows to be salutary and helpful in the extreme.

And now there is just one subject, not yet alluded to, which I hope the Clergy will consider in their Rural-decanal Chapters, and that is, what can be done to promote the social side of Church life. The popularity of the undenominational Christian Endeavor movement seems to shew that there is large room for associations for social as well as religious purposes, and I am sure that, on the whole, we shall do well to have social associations of our own. It was on this account, that in the *Diocesan Gazette* of last May, I made a few suggestions, which at present however have not led to any practical issue. Possibly, I may be able, as time goes on, to meet the Clergy of every Rural Deanery once a year, as the present Archbishop of Canterbury used to do, when he was Bishop of London, and, if so, I shall have the opportunity of bringing this question and many others before the Clergy, and of hearing what they think and what they would suggest.

I cannot express to you, my brethren, the deep sorrow with which I have to record the sad and solemn fact, that Death, the great Reaper, has during these last two years once more been very busy amongst us. Edward Chapman and Henry Hopper Miles, fathers of Bishop's College; Peter Roe, one of our oldest

and best loved Clergymen, The Honorable Judge Irvine, Chancellor of the Diocese and one of our Honorary Counsel, Cornelius Judge, John Burstall, William Rae, all three Life Members of our Church Society, and the first a continual and energetic worker in the great cause; Mr J. J. Foote, proprietor of the *Quebec Morning Chronicle*, who was always ready to help us in any way in his power, and last, but not least, Armine Drummond Nicolls, the refined, gentle, much loved Bursar of Bishop's College, Lennoxville; all these and many more, have been taken from us to the mysterious Land of Rest; and we have to lament the removal of Miss Forsyth, of Mrs. Henry Roe and of Miss Roe, happy, earnest Christian women, all of them, with many others, fellow labourers with us in the common work. And besides all these, who were so near and dear to us, we mourn our great, revered and beloved Archbishop of Canterbury, Dr. Benson, who did so much in his day and generation for the English Church. Oh! what gaps these are, my Brethren!

> Oh! How "we long for the touch of the vanished hand,
> And for the sound of the voice, that is still"!

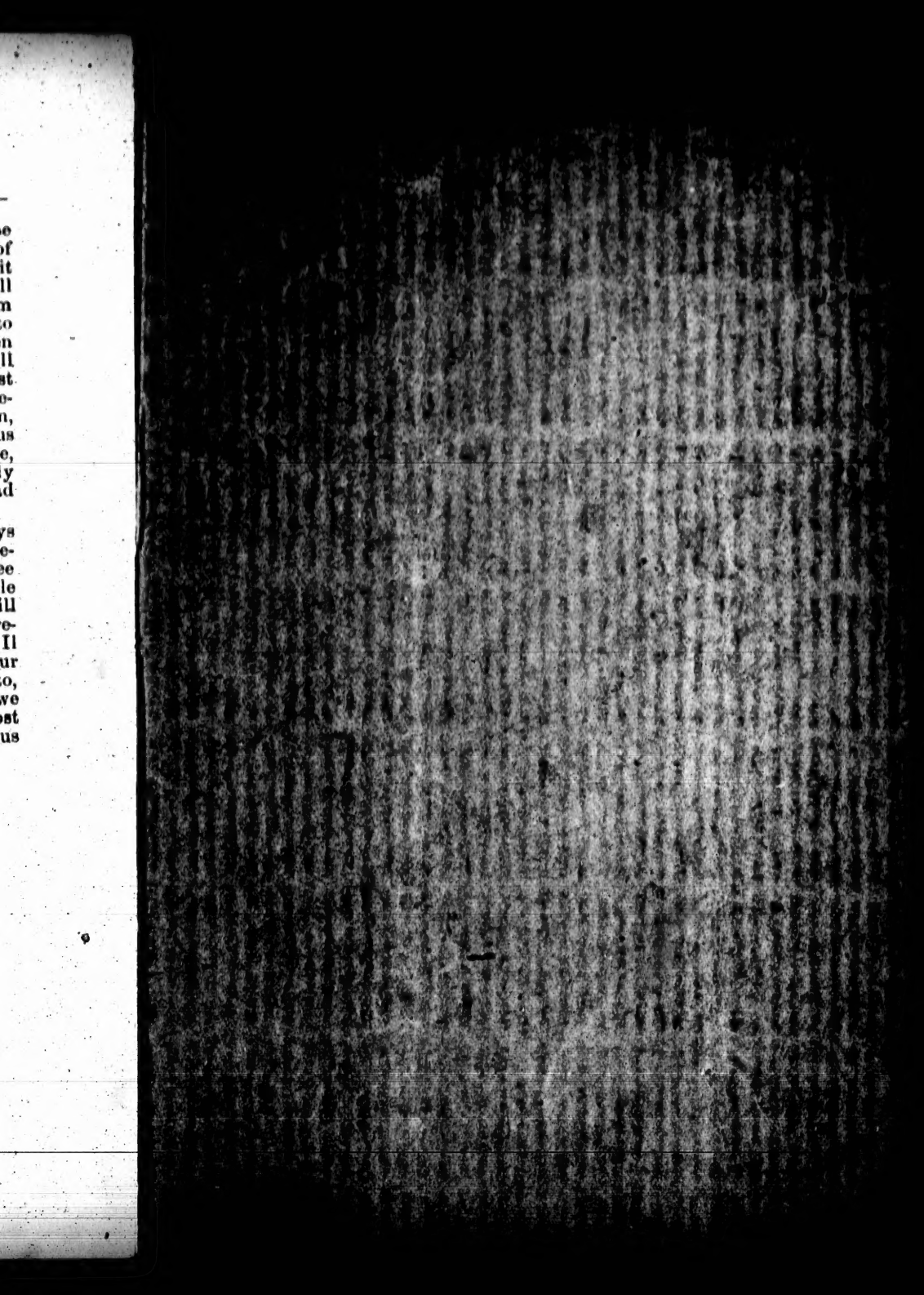
And, besides these sad bereavements, there is one loss which, although we rejoice in it because it is the great gain of our Ecclesiastical Province and, indeed, of the whole Canadian Church, is yet a loss which we shall feel acutely for many a long day,—I refer, of course, to the removal of our friend and fellow Priest in God's Service, the Rev. Canon Thorneloe, D.D., D.C.L., who has been chosen and consecrated to be the third Missionary Bishop of Algoma. Step by step and year by year, Canon Thorneloe had come to be a very central figure amongst the Clergy of the Eastern Townships, and consequently, in the nature of the case, there must be, for a long time, a very wide gap, a gap which it will be really hard in all respects to fill. Our great encouragement must be the fact that while the great God is pleased in His wondrous condescension to use for the carrying out of His purposes the men [illegible] made yet He is by no means dependent upon any [illegible] but always when one is removed, raises up another to fulfil His holy ends.

You will be asked to vote certain sums for the Diocese of Algoma, and I am sure you will do so with a new readiness, yea, with a gladness that is born of love.

Last Fall I had the great privilege of making a trip right across this great Continent to Victoria, B.C., and by pausing a little here and there on the way, and by keeping my eyes and ears open all the time, I hope and believe that I learnt much which will be of use to me for the rest of my life. And, at any rate, I can say with absolute truth, that while I rejoice in the development of the great North-West and far Western Territo-

ries, there is [illegible] of Canada in which I believe a man can live a happier life with a reasonable certainty of obtaining what is needful for himself and his family, in a delightful breathing air and free from all the risks arising from the convictions of many other climes than he can here in the Eastern Townships of the Province of Quebec, or indeed, on the Gaspe Coast. At the same time, Quebec City, with all its happy quaintness and with all its old historical associations, might learn something, I think, from the "push" and "go" of a new city like Winnipeg, where we, many of us, spent a most interesting week in taking part in the debates of the General Synod of our Church.

It is a grand thing to know and feel, that now we have compacted arrangements, whereby, from the Atlantic to the Pacific, our dear Church of England is *One*; and, understanding as we do, that it has been agreed from the beginning, that the General Synod shall not and will not trench upon the existing Rights of the Provincial and Diocesan Synods, it is yet only meet and right, that we in this Synod should receive everything that emanates from the General Synod of our Church in this Dominion, with the utmost deference and respect. It is in this spirit, I trust, that we shall consider the scheme agreed to by the General Synod for the formation and composition of a General Missionary Board, which it is proposed shall undertake and [illegible] the whole of our Home and Foreign Missionary work. [illegible] are those in the neighbouring Diocese of Montreal, fears entertained at the recent Session of Synod there, that the new plans proposed by the General Synod would infringe and interfere with our Diocesan rights. But I must say, that, as I understand this matter, there is no reason whatever for such fear. On the contrary, since we have already seen fit in our Ecclesiastical Province to give up the old plan of merely raising money for the Missionary Societies in England, and to strike out for ourselves, I believe we ought to be able to have one Missionary Board coextensive in its composition and in its operations with the whole Dominion, in which the great God permits us to do Him service. If indeed there is anything in the proposed scheme, which can be shewn to be an invasion of our Diocesan or Provincial Synod rights, by all means let us make a strong presentment of our point and offer an earnest suggestion for some change, but let us not so far forget the position of a General Synod, as to repudiate its proposed scheme altogether. And let us at any rate, if we can, appoint Delegates and send them (with our precise instructions) to the proposed Executive Committee, which the General Synod has arranged, shall meet, on the second Wednesday in October next, in Montreal.

I need say no more upon this subject just now, for it must be fully discussed. And so must the subject of the expense of these Synods, which must naturally be somewhat more than it has been in the past. By this, I do not mean, that we shall have to expect much larger sums as Synod Assessments from our several Congregations, but rather that we shall have to devise some plan, by which our Congregations, having been assessed with careful regard to their proportionate ability, shall really *pay* the Synod Assessment that has been agreed, not just at Synod, but year by year. And if we can only help our Congregations to appreciate the value to the Church of Synodical action, or in other words, to know that our Synods do really bring us great and useful results, then I feel sure that the expense, although at first sight it may seem to be large, will be easily met, simply because all our Congregations will be only too glad to contribute according to their means.

And, now, my dear brethren, since I am in a few short days leaving the Diocese for a little time in order to work for Quebec, as I hope, in the old Country whence I came, while I fee sure that our good Archdeacon will, in my absence, give able attention to all necessary business, I assure you that you will be continually upon my heart and in my mind. For the present moment I can only say now in conclusion, how much Il hope that during this Synod we shall be expeditious in our despatch of business, keeping before us, as our special motto, "Deeds not words," and how much I trust that what we do we shall all do as in the sight of God, to the praise of his most Holy Name, and to the salvation and edification of precious souls.